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## ZION'S HERALD.

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### CONDITIONS:

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### ORIGINAL MISCELLANY.

Had we consulted our own feelings, rather than the wishes of our correspondent "S." the following communication would have been suppressed. Far be it from us to boast of the success that has attended our humble labors in the vineyard of our Lord and Master. If it has excited our most ardent hopes, and gratified the friends of Zion, with reverential joy, we would say, "hitherto the Lord hath helped us," and in Him be all the glory. We are sensible that our responsibility increases as the field for usefulness opens before us, and in view of that eventful day when we shall be called to give an account of our stewardship, our feelings are far different from those of exultation.—Editor.

FOR ZION'S HERALD.

Ms. BADGER,

Dear Sir,—I cannot but express my satisfaction and joy, that the Lord of hosts has prospered the Herald so wonderfully since its commencement under the immediate auspices of the New England Conference. I rejoice to see it in so flourishing a state, and most sincerely hope and pray, that in proportion to its increasing patronage may be its beneficial tendency, in enlightening the minds of the rising generation, spreading the knowledge of pure and unadulterated religion, and establishing our numerous societies in the principles of piety and holiness. But, sir, it is in the selection and arrangement of interesting and important truths; dressed in a judicious and elegant style, and in their own native beauty and excellence, which renders your paper infinitely valuable to all classes of religious society. A paper conducted on pure principles, with a single eye to the glory of God and the good of souls; that combines all the great truths of the gospel, like the rays of the sun into one focus, and expressed in plain simple language, is, among the many auxiliaries now employed in the promotion of the great work of God on the moral universe, not the least important and useful. Such appears to be the complexion of *Zion's Herald*. And not the least of the benefits resulting from its establishment is the artless, unsophisticated manner in which the *revelations* of God's word in various parts of the world are narrated. From these accounts we see the enslaved sons of men from the east, from the west, from the north and from the south, throwing off their allegiance to the prince of darkness, and entering into the kingdom of our Lord and of his Christ.

This department of your paper must be highly interesting to the lovers of primitive Christianity. It demonstrates that the arm of Jehovah is still made bare, stretched out and engaged in plucking brands from the everlasting burnings. It sounds in the ear of an attentive world a solemn alarm, announces the descent of the redeeming Angel, and in the accumulation of proof that Christ Jesus has power on earth to forgive sins, sends out the strongest that can possibly be proposed. And what still more enhances the value of the Herald, is the spirit of pure charity with which it is imbued. Christians of different names have too long stood aloof from each other; like Nehemiah's builders, they have worked with a trowel in one hand and a sword in the other. May the time soon come when we shall throw away our swords and work with both hands earnestly. When we shall resemble the builders of Solomon's temple, in which there was no use of axes and hammers; then God's spiritual building will go up in harmony and love, till the top-stone is raised with shoutings, crying grace, grace unto it.

Your attention to the little children in giving them a corner in your paper is admirably calculated to win their affections and excite a degree of interest and a spirit of inquiry after divine things in their tender minds. Continue to labor for their good,—forget them not, "for of such is the kingdom of heaven."

Cast your bread upon these little streams, and on the wave of distant time you will gather it up with joy. The ministers of Christ too, are greatly indebted to you for many judicious hints, salutary admonitions and solemn warnings. The great responsibilities of the sacred office, and the tremendous consequences it involves, are sufficient of themselves, were there no other considerations combined with them, to call forth your bold voice, and stimulate your Herald to come out boldly and give a certain sound to Zion's watchmen; lest languor should invade their powers of action, remove the veil that covers the heavenly world. Let the exalted spirit of John Wesley be placed before them. Exhort them to raise their eyes to the Lamb in the midst of the throne, from whose countenance beams the felicity of the redeemed. Bid them hearken to the songs of the conquerors, and the acclamations of martyrs, which resound in the majesty of thunder through all the heavenly domes—tell them to behold the multitudes entering, in blessed communion, through the preaching of Jesus Christ and him crucified, from Europe, America, from Hindostan, India, Africa and the islands of the sea, the trophies of redeeming mercy, and dying love, the gems that shall ever sparkle in the Redeemer's crown. Tell them to work while it is to-day; work—whatever their minds find to suggest, whatever their hands find to do, to do it now, and with all their might; for the night cometh when no man can work: tell them to look forward to the consummation of their labor and toil; when they shall throw off their armor, lay aside their weapons of warfare, and receive the reward of their faithful service in a heavenly mansion.

The interest your paper has expressed for the conversion of sinners cannot be too highly praised, nor too warmly recommended. It is to be deplored that they have been so long neglected, and left, like the gems of the ocean they traverse, to sparkle unseen and uncared for. It is true, exertions have been made for some time among Christians, tending to their religious instruction, and with unlooked for success, which has, in some measure awakened a good degree of interest in many of our supporters, for the melioration of their moral condition; but, notwithstanding, a great proportion of the religious world are uninterested; nor is the pulse of feeling sufficiently high to induce them, one and all, en masse, to unite in so noble

and so glorious an enterprise. Let us not be satisfied, then, till all is done that can be done to rescue these brave men, that plough the proud billows, from the death that never dies. An incalculable revenue may be gathered from this quarter to adorn the church of God. Our ships would soon present sublime spectacles to other nations; they would bear along with them the richest freight; and, instead of polluting the soil of the countries they visit, and bringing up an evil report of American Israel, they would be hailed with joy, their country would be revered, and America become a praise in the earth. Here you may, by your example, excite emulation among professing Christians of every name. Your Herald may be the honored instrument of bringing up the rearward of Emmanuel's army to engage in this great work. Upon the whole, sir, permit me to congratulate you on the glorious success that has hitherto crowned your editorial labors, and to encourage you to go forward undimmed, resting your hopes of a continued and uninterrupted prosperity on Israel's God, whose work must and will prosper, in spite of the opposition of men and devils.

"He will speak,

Whose word leaps forth at once to its effect;  
Who calls for things that are not and they are."

As a lover of Jesus, and one who longs for the increasing prosperity of his kingdom, I bid you God speed in your endeavors to feed the flock of Christ; hoping that the few remarks of an humble individual will not be deemed impertinent, nor foreign from the great work in which all profess to be engaged, who have passed from death unto life even the glory of God in the eternal salvation of all who comply with the terms of repentance towards God and faith in our Lord Jesus Christ.

Sandwich, Mass.

FOR ZION'S HERALD.

### ON UNPROFITABLE VISITING.

The work of God is not likely to be extended, or to be deep in the soul, unless such as are spiritual spend their time in a proper manner. It is a cause of lamentation to think how much time is mis-spent or spent in improper places, and not to the glory of God. Were a proper estimation of time made by every individual, we should not find so many idle, or spending their precious moments in unnecessary visits.

I do not mean to be understood that religion is to destroy that social intercourse, which ought to subsist among the followers of Christ, or that they ought to deprive themselves of the privilege of visiting each other on proper occasions. But it is not a fact, that at most of the visits which are made, the time is spent in such a manner, that when the visitors separate, those who are spiritual find they have suffered loss? And why is this? Because they have not had the glory of God in view. Unprofitable conversation may have occupied most of the time; such as tended to levity or dissipation of spirit, or that had no meaning; or in unfriendly remarks respecting absent persons. When time is spent in this manner, it proves detrimental to the work of God, and injurious to the peace and happiness of such as are thus employed. It may be the case, also, that many contract such a habit of visiting, as to mis-spending the time that ought to be employed in taking care of their families, and providing for their wants; so that whilst they are visiting abroad, their families may be suffering at home. And it is possible so much time may be spent in this manner, that many may excuse themselves from assisting the poor and needy, and from helping support the cause of God; and if they have nothing to give, the reason is, they have earned nothing. Another evil arising from mis-spending time, is, that the poor will imitate the rich, and injure themselves materially, in the expense they are at in providing for visitors. Those that feel themselves able to bear the expense attending needless visits, cannot always be justified in bestowing so much in needless self gratification, when the calls for charity are so numerous and pressing. Another evil arising from spending time in unnecessary visits, is, it tends to a person for the spirit of devotion. It destroys that tender sensibility of soul that ought to be preserved by the followers of Christ, and unfits a person for the public worship of God. It occupies the time that might be spent profitably in communion and fellowship with God, and deprives them of the privilege of furnishing their minds with useful knowledge, and of reading the sacred volume so as to learn the art of holy living. It may also cause many to drink deep of the cup of repentance for mis-spending those precious moments which ought to be occupied in laying up a treasure that will profit them when the heavens and the earth pass away. It may also be the means of hindering souls from coming to Christ, and be a stumbling block in their way, on seeing how Christians spend their time. It may also be the cause of many turning back from following Christ, by associating with large parties, where the spirit of the world predominates, and where they, by drinking into it, lose their relish for spiritual things, and thus, being off their watch, are led captive, till all is gone, and they are again brought into bondage to the world.

If, then, the evil of mis-spending our time in unnecessary visits is so great, what can be proposed as a remedy? We may easily find one, if we will. Let every one consider that they have no time to throw away, and that every moment ought to be spent to the glory of God. Then, when it becomes necessary to make a visit, let it be made in the fear of God; and let the moments be employed to the advantage of those present. This may be done by having the subject of religion introduced in every circle, and conversed upon in a proper manner by all present; also by having each one relate their exercises, and what the Lord has done for them; and be sure to mingle prayer in all places, and have this duty attended to so as to have the cases of all present brought to view. And strive to have the work of grace advanced in the hearts of all—remembering that without holiness no man shall see the Lord. In this manner, and with this spirit, Christians may visit each other, build each other up, and be mutual helpers in the way to heaven.

It may be observed, that when time is spent in a proper manner, no unnecessary expense need be incurred; but all may be done for the glory of God, "whether we eat or drink, or whatever we do."

Every Christian visit may end for the mutual advantage of those present, and all may be edified and instructed when all see and feel the importance of holy living. No time will then be thrown away, but every duty will be performed in the right time and place, and the blessing of God will rest with his people in a peculiar manner. It is therefore hoped that a reformation will take place among the followers of Christ, in the manner of spending their time, so that the church may be built up, pure religion triumph, and every evil be done away that now prevents the work of God; that we may see Zion in full prosperity, her light shining, and the glory of the Lord rising upon her.

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## LETTERS TO THE METHODISTS.

### LETTER XII.

"Forsake not the assembling of yourselves together, as the manner of some is; but exhorting one another."

DEAR BRETHREN,

There is no society of Christians on earth that enjoy more means of grace than you do. Whatever benefits can be derived from the preaching of the gospel, from the social intercourse of Christians, or from frequent opportunities for mutual exhortation and prayer, belong to you. You not only have all the means that any other people enjoy, but you have some peculiar to yourselves, particularly your Class-meetings and Love-feasts. I would speak at present of the former of these.

When I say that Class-meetings are peculiar to yourselves, I do not mean that so other society of Christians have any thing like them. The "conference" and "fellowship meetings" of some other denominations approximate the Class-meetings in some degree; but in the manner of conducting them, and their not being subjected to rule, points of chief excellence in Class-meetings, they are unlike them. And I have heard sensible Christians of other denominations express a wish for our Class-meetings among themselves, while our enemies, seeing their importance to us as a denomination, have called them "the sins of our societies."

The object and design of these meetings, as you well know, is to promote internal and external religion; and these objects united should never be lost sight of by him who leads, or him who meets in a class. But as it is from the heart that the mouth speaketh, and from the internal principles of piety that outward religion springs, the principal attention, in a Class-meeting, is directed to the state of the mind; and this, each member of the meeting should disclose without evasion, whether the state of his mind be comfortable or otherwise. This may be done in few words and general terms, unless there be something peculiar in the case, and then it may be necessary to be more particular. The reason for this is obvious. The immediate object is the instruction and edification of the meeting. But if any evasion is used, this object is lost. And, besides, if a person should disguise his real state, he might jeopardize the salvation of his soul, as his brethren will not know how to pray for him, or his leader to speak to him. The leader should observe it, if any evasion is used, and by suitable questions lead the person directly to the point. This gained, he should speak a few words of instruction, reproof, advice or exhortation, well adapted and applied. A Class-leader should be a man full of wisdom and love. He should be mild, yet faithful, as knowing that he must give an account to the great Judge. He should consider the members of his class as a treasure committed to him to watch over and to preserve for his Lord. He should strengthen the weak. He should succor the tempted. He should sympathize with the afflicted. He should know how to give a portion to each, and be an example of all he says to his brethren; thus leading them into all the depths of holiness. He should be acquainted himself with the marks of the new birth, and the evidences of a growing state; and should see that every member in his class exhibit them. And if any member shows marks of a declining state, he should follow that member with filial affection and parental solicitude, till he sees him in spiritual health and vigor. If any neglect their class, or, by reason of affliction cannot attend their meetings, he should visit them, and give reproof, instruction or comfort, as their cases require. If any are distressingly poor, he should assist them, and call upon others to do the same. If any walk disorderly, he should labor affectionately and faithfully to restore them to the right ways of the Lord. We are obliged, from time to time, to cut off many from the church who probably would have been restored had proper and timely means been used with them. It is too often the case, when members neglect their classes, and show an inclination for the vanities and society of the world, that they are neglected by their leaders and brethren, and no means are used to prevent grosser backsliding, till it becomes necessary to cut them off, without sufficient labor to restore them. But the time most favorable for this labor, is when they begin to backslide, before their consciences are seared, and before they are offended by reports put in circulation about them. When once a person knows that his conduct has been the subject of conversation and disapprobation, he will feel less inclination to return. We should do in this case, as we do when a friend is attacked by a fever, employ the physician and use means at the commencement of the disease. By delay the danger is increased. How often do we hear the physician say, "You have neglected too long! It is now too late!" And have any of us, have the Class-leaders, neglected a backsliding brother till his case becomes hopeless? Will you not have his blood to answer for! God has distributed you through the church that you may watch over every member, see when any one steps aside, and bring him back as a straying sheep to the fold. It is not a word or two that will answer. You must give him a line and precept upon precept. You must also give information to the minister of any that walk disorderly and will not be reprov'd.

This is in fact no more than all the members of the church owe to each other; but then as it is the official duty of the leaders, they are under a twofold obligation to do it. A prompt and faithful discharge of these duties by the Class-leaders, tends greatly to the prosperity and happiness of the church. If the ministers could do all the duties of the leaders, (but this in the large societies and circuits is impossible,) it would not be so well. It is good for the leaders themselves to attend to these things; and it is good for their classes. Nothing tends so much to continue and increase love between the leaders and their members as the faithful discharge of these duties; but when they are neglected, there will soon be cockiness, jealousies, neglect of meetings, strife of tongues, and every evil work.

The discipline of our church makes it the duty of each Class-leader to see his members once a week; and in order for this, if they are not at the Class-meeting, he must visit them at their houses, or wherever he can find them. It may be objected to this, that when this rule was formed the classes consisted of about twelve persons; that they are now in many instances much larger, and therefore the leaders cannot visit all their absent members in the given time. To this it may be replied, that if a class consists of twenty-four members, the absent may be visited once in two weeks; and thus the time may be proportioned to the number, whether that be greater or less. This would be much better than to make the number an excuse for not visiting at all. But as many of our Class-leaders are laboring men, and their business requires their time, the classes should be kept small, that they may be visited frequently. This part of the business should be attended to by the preacher in charge, and at each quarterly meeting there should be an inquiry, by the Presiding Elder, whether each leader makes it a point to visit his members.

I now come to that which was a principal object in writing this letter, namely, the obligation of the members to attend their Class-meetings. The discipline of the church makes it their indispensable duty to attend your Class-meetings whenever your health will admit of it. And the discipline does no more in this respect than the gospel. God has expressly said, *Forsake not the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.* And again, *But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.* These commands are given to the private members of the church; and to encourage them to do so, our blessed Saviour has promised to be with two or three who are met in his name.

It should also be observed, that when you joined this church you covenanted with your brethren thus to meet, to watch over each other, and help each other on in the Christian life and warfare. And, therefore, not to do this, is to disappoint the expectations of your ministers and brethren; it is to break your covenant engagement with the church; it is to trample on the authority of Jesus Christ, and despise one of the most valuable means of grace; and all this you cannot do without *hardening yourselves through the deceitfulness of sin.*

And I appeal to those of you who are in the habit of neglecting your Class-meetings, whether you are not already hardened through the *deceitfulness of this sin of omission?* Answer as in the sight of God, who knoweth the heart, are your hearts as tender as they were when you loved your Class-meetings and attended them regularly? Have you as much love to God, and your neighbor? Have you as much of the spirit of prayer, and do you profit as much under the word and ordinances of God? Oh! return to your duty, lest you become apostates and lose your souls.

I have said above that it is your indispensable duty to attend your Class-meetings whenever your health will admit. Some of you may be ready to ask, whether *business* may not be an excuse? The answer to this question should be given with great caution. Extraordinary circumstances do not come under rule. Business which cannot be omitted without sinning, or so great a distance as renders attendance impracticable, will form an excuse for not attending Class-meeting. But ordinary business will not, a case of loss or gain merely will not. Weigh your temporal gain against your spiritual, and your temporal loss against your spiritual loss. It is your duty to judge in this case, as Christ has judged, and will judge you in the great day. Will the loss or gain of a few cents form an excuse for transgressing the command of Christ, breaking your covenant engagement with your brethren, and bringing lukewarmness and spiritual death into your own soul? But the evil stops not with yourself. If you neglect your class, another will take example by you, and another, and another, till finally, perhaps the class is broke up; or, if it is not entirely broke up, the leader with a handful of his brethren drag on heavily under discouragements. Thus you see that your neglect tends to cool the love of others; and in the same proportion as love grows cold among Christians, iniquity will prevail both without and within the church.—Such Christians will have an awful account to give at last!

Will you say, after considering these things, that you have so much work engaged that you cannot attend your Class-meeting? I ask in the name of God, why is it thus? Why have you so much work engaged that you cannot accomplish it without neglecting your class? Why did you not consider that you had a duty to God, your brethren, and your own soul, and promise less work? And do you not know that your life, and business are in the hand of God? Can you trust him for the supply of your wants while you obey his commands? How is it that you are not afraid he will curse your very blessings while you make so light of transgressing his positive command? If it were necessary, as you pretend, that just so much work should be done, could you not gain an hour and a half, or even three hours in the course of the week? If your hearts were burning with love to God, would you not do this, rather than neglect an appointment of so much importance to your own soul, and to the cause of God?

Do you say that Class-meetings are not so profitable as they once were? That you do not enjoy them as you once did? The more is the pity. The fault is in yourself. Return to God and his people. Be afflicted, and mourn, and weep. Get the love of the world out, and the love of God in your heart, and you will enjoy Class-meetings as well as ever.

On the whole, the duty of attending Class-meeting is so clear, and the evils attendant on a neglect, so great, that he who neglects, after faithful admonition, should be cut off as a despiser of the church and ordinance of God. If this rule had been more strictly attended to, it would have been immensely to the interest of the church, in point of spirituality, and I believe in numbers also.

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which are often as irregular and deceptive, as an *ignis fatuus*—they lead to bewilder, and dazzle to blind. Perhaps you will say, "This is not a fair representation. They profess to be led by the Spirit of God." I know this is their profession, but how do they know this spirit? Are the feelings of the mind sufficient to decide, what is, and what is not, of the Spirit of the Lord? The apostle exhorts us to try the spirits, whether they be of God, as if this could not be determined, but by such a trial. But by what rule? Can any thing be tried, without something to try it by? And will you try the operations of the spirit, on your mind, by those same operations? This would be to try a thing by itself, which is no trial at all. How do those, who try the operations of their own minds, by those same operations, differ from those mentioned by the apostle, who *measure themselves by themselves*? Such measures, are not wise. Will you say we must judge of the spirit, by the fruits? But what are the fruits? Who shall determine? One will say, this is a fruit of the spirit, another that it is not the same. Certainly it exists, and we shall need a Bible to decide the point. In short, unless we bring all our impressions to the word, and try them thereby, we are liable to be deceived. Satan will transform himself into an angel of light, and in this form, insinuate himself into the soul, and lead it a wild and dangerous jaunt, into the excesses of fanaticism. You will ask, perhaps, whether God will suffer his children to be thus deceived? I answer, yes; and for this plain reason—they will not be led in his appointed way. God will never keep his children, only in his own way. If they insist on being kept in some other way, he gives them up, as a punishment for their presumption, to the delusions of their own mind. God has given us the Scriptures, as a lamp to our feet, and a light to our path; and if we leave this sure guide, for what we vainly imagine, is a more sure word of prophecy, he will punish us for our sin by giving us up to our own choice. We follow a phantom, and are of course led into the swamp of perplexity, and into the quagmire of ruin.

How is this truth exemplified in the history of the first sin! God had said, "In the day thou eatest thereof, thou shalt surely die;" but Satan, insinuating himself through the agency of the subtle, fascinating serpent, said, "Thou shalt not die." What think you were the reflections of our mother Eve's mind, at this time? Doubtless she reasoned thus—"I must have misunderstood God's word; for the feelings of my heart are to eat—the tree is pleasant, the fruit fair and desirable to make one wise (see the pride of seeking to be wise above what is written)—the speech is plausible—every thing is promising—I cannot be deceived." She ate, and ruin ensued. Now are any Christians more enlightened or holy; or have any more intimacy with God, than our first parents? They were perfectly pure; they had none of that weakness of intellect, which characterizes even the best of saints, since the fall. They walked and talked with God—and yet they fell. Now with this fact before them, how can any, at this day, ask, "Will God suffer his children to be deceived?" If they reject their rule, if they trust to any thing else, they will certainly be deceived. Oh! that the history of Eve might be a salutary warning to all her daughters! May it impress your mind, and call you back before some subtle serpent beguile you, into the pit of ruin.

But if that ancient history does not affect you, at least, be affected by the recent instances of delusion, that have disgraced our country, and brought great scandal upon the cause of religion. In looking them over, what a cloud of deluded beings passes before me, whose history stains human nature; and the very review of which, sickens my soul. Shall I name the Pilgrims of Lower Canada; the Dreamers and Sp-ites of Vermont; the Latter-Day-Glory, of New-York; the Osgoodites, of New-Hampshire; and the Cochrantes of Maine!! Of most of these, you are probably ignorant; and I will not pollute my paper, nor disturb your mind, with their history. Into their excesses thank God, you have not run. But many of them were once as sincere, and for aught I know, as spiritual as yourself. Some of them, I have known; they were truly pious. But they have fallen, or are falling, O! how low! And what was the cause?—The principal root of all their errors, was what I am here endeavoring to oppose. The spirit taught them every thing, by a direct influence—they knew his operations—they could not be deceived—they had advanced so far, in a divine life, that others could not teach them—they talked with angels—God spoke to them in an audible voice—they had visions and followed the spirit in all things. But their spirit has proved to be a spirit of sin; yea, in some cases, of gross immoralities. You cannot wonder, then, that I feel alarmed for the church; and especially when I see this evil, creeping into our sanctuaries, and deceiving those who rank high for piety. O! flee from the pit to which Satan is leading you. Break the charm, by which you are spell-bound, and the Lord will bless you.

5. Those views lead to pride and obstinacy. This pride does not show itself in the usual way; and is, therefore, the more dangerous. Its possessor thinks himself the farthest from a proud spirit; and imagines himself in possession of the divine favor, in an eminent degree. While others are under the necessity of gaining knowledge, in the ordinary way, through the faculties which God has given them, and by the standard revelation he has made, they have direct communications from heaven—no, they love merely, but knowledge—knowledge that makes them acquainted with all mysteries—knowledge that raises them above the most learned and pious men, that have commented upon the Scriptures, and above the preaching of the most able ministers of the gospel. They raise themselves up, on the imaginary heights to which they fancy the Lord has exalted them, and are ready to say, "thus it is done, to the man, whom the king delighteth to honor."

This exalted view of their own spiritual standing, destroys their simplicity and docility; and by a natural tendency, leads them to an unbounded confidence, in their own ways and exercises; and a criminal obstinacy, in their own opinions. What more can be said, after a person has told you, they have a light from the Lord? You may bring the most powerful arguments; you may quote Scripture upon Scripture, but what is all this, compared with a direct revelation from Heaven? You might as well stop the angel Gabriel, coming with a message, direct from the throne of God, and convince him that he had mistaken his errand, as to convince such an one, by reason or by scripture, that they were under a mistake. Permit me, my dear sister, to suggest my fears, that these effects are measurably seen, in you. What a difference between your present, and past state and exercises? I have some reason to fear, that the good father in the church, who found you in a state of despair, and was instrumental in leading you to Christ, could now teach you nothing. Have you not grown wiser than your teachers? Do, I entreat you, pay some attention to the subject, as I have presented it before you? Why, let me ask you, why may not God speak through me, as well as in any other way? Why is it not rational to suppose, he will speak through sober argument, and candid investigation, as well as through the uncertain vagaries of a wandering imagination? I



have much to say on this subject, but time will not permit. If health be spared, and an opportunity presented, you may expect to hear from me again. In the mean time, be assured of my friendship and affection.

# RELIGIOUS MISCELLANY.

FOR ZION'S HERALD.

Mr. Editor,

The following letter from one of my Christian friends, I wish you to insert in the Herald, if it strikes your mind as it does mine, viz. that it indicates a gospel simplicity, sincerity and deadness to the world, which are equally the duty and privilege of all believers, and which, wherever they appear, cannot fail to please the children of God, who love, or desire to love him with all the heart.

IOTA.

Montville, Nov. 10, 1824.

DEAR BROTHER,

I embrace the opportunity afforded me, of writing to you as you requested me at the Camp-meeting. I am enjoying rather more than my usual degree of health, for which I am thankful to the God of all comforts; and, through his abundant grace, I have a pretty healthy state of soul. I have been enabled to retain a good measure of the blessing of holiness for the most part, since I saw you: feeling the witness of it, I think, more or less every day. Indeed, I have not felt guilt directly, I believe, but in one instance since Camp-meeting. I have many times been in heartiness through manifold temptations, or depressed in spirit through constitutional weaknesses, so that I have not for a time realized the direct witness; but still my confidence was strong in the Lord, and a sense of my acceptance with him, steadily enjoyed. I have been tempted, and am still: sometimes to high thoughts of myself, on account of attainments in grace above the lukewarm and half-hearted; and sometimes to sinful shame, or a hating of myself under a sense of my want of qualifications for public duties. Through faith, however, I have victory over all these things, and can in general say, "This is the victory that overcometh the world, even our faith." Under temptation, many times, I have very little positive happiness; but, although the surface of the heart is much agitated, yet I feel a pure, settled peace and sweetness at the bottom: the eye of my faith beholds its object. The Lord is to me now, as he has been for the most part in time past, a place of broad rivers and streams; often does he abundantly satisfy me with the fatness of his house, and make me to drink of the river of his pleasures. I see of late more clearly, that the blessing is received and retained by simple faith; and that we are not to judge of the completeness of the work of holiness, so much by the degree of happiness which we enjoy, as by the degree of victory which we have over sin and temptation through simple faith. I have at times of late, under a view of the crosses, toils, and privations attendant on the life I am called to live, and in prospect of the glories, and unutterable bliss which is kept in reservation for the saints of God in a future state, felt a sinking, languishing, and longing of soul to depart and be with Christ and angels; so much so, that I have been melted to tears. But I find it not good to indulge such feelings, as it tends to impatience: I lose ground thereby, and become more unfit for public duties. I have a clear witness at present, that the anointing which I have received abideth in me; and that God hath not given me the spirit of fear, but of power and of love, and of a sound mind. Blessed be God, I feel that I have no will of my own at present relative to honor or disgrace, ease or pain, health or sickness, life or death; and am willing "to be the least, the last and servant of all," to be to do whatever God would have me be and do. I find an inexpressible sweetness in being self-lost, and lying in the will of God. My soul is as a cup filled with pure waters; I think the filthy sediment of inbred sin has been shaken up and turned out, and pure love has taken its place. "Here will I set up my rest," &c. I have often thought since I received this blessing, that it were better for any one to beg from door to door, than to be destitute of it. I think it is time our preachers preached and conversed more plainly and frequently on this glorious subject; for it appears to me that nothing but advancing in holiness will save the Methodists from the spirit and practice of the world, and from sinking to the degraded state of some other churches. May God shut us up in himself. Your affectionate brother in Christ.

R. R.

## A DYING BELIEVER.

The Maine Baptist Herald gives the last moments of a Mrs. C. Wilson, who left that state for Ohio.

"Never," says the clergyman who attended her, "have I beheld such a Christian triumph over death. Familiar with all his approaches, she eyed him with calm composure, rejoicing in him who had triumphed over death, hell and the grave. Two days before her dissolution she asked me if I did not think that she was dying? I replied, I did not discover any immediate evidence. She smiled and said, 'I hoped I was, that I should soon be gone to my blessed Redeemer.' She seemed to be disappointed, but said, 'I am willing to wait his pleasure; I am willing to suffer so long as he shall think it proper.' On Saturday, half an hour before her death, she asked me the same question. 'Do you not think that I am now dying?' it was too evidently the case—I hesitated to answer, but replied we have nothing to fear. 'True,' said she, 'I have nothing to fear—I have no fear; for the Lord, he is my guide, my glorious deliverer: But look at my hands, and my arms, they are cold and stiff, so are my feet and limbs.' Fixing her eyes upon me, she continued—'This is death, and my soul doth rejoice in the Lord my Redeemer, he hath fulfilled all his promises to me, and given me a peace the world cannot bestow.—Praise him for his mercies to unworthy me.' Such was her dying language.—With a calm and serene countenance, she bid farewell—raising her already stiffened arms, she closed her own eyes; and with a gentle sigh, her blood washed soul took its angelic flight, to mingle her songs with those of the just, exclaiming 'worthy is the Lamb that was slain, to receive blessing and honor and glory for ever.'

## THE PRAYING MOTHER.

In a seaport town in New England, lived a pious mother of six daughters. At the age of sixty she had been for many years subject to disease and infirmity, which confined her to her house, and almost to her room. To the writer of this she said, at one of his first interviews with her, 'I have not, for many years, known what it is to go to the house of God in company with his people, and to take sweet counsel with them. But I have another source of grief greater than this; one, that weighs down my spirit, day and night, while disease and pain bear my body towards the grave. I have six daughters; two are married and live with me; but not one of them is pious. I am alone. I have no one for a Christian companion. Of all even one of them were pious, that I might walk alone no longer.' Such was her language. She was evidently a woman of a sorrowful spirit, beseeching the Lord with much entreaty. Soon after this, a revival commenced; of which her four single daughters were among the first subjects. A fifth was soon added to their number. But the other, the eldest, was removed. 'Mother,' said one of the converts, 'let us all unite in observing a day of fasting and prayer for our unconverted sister.' The agreement was made. The day was observed. Of this the subject of their prayers had no knowledge. But on the same day, while engaged in her domestic concerns at home, her mind was solemnly arrested; and she was soon added to the Christian sisterhood. The praying mother lived a few years to enjoy her Christian so-

ciety. They surrounded her dying bed, received her last blessing, commended her spirit to God, and now follow the faith and patience of that mother who is gone to inherit the promises. She "being dead, yet speaketh."—Con. Obs.

## NEW TRACT ON THE SABBATH.

A correspondent of the Boston Recorder some time since communicated an article under the signature of SENEX, in which he very justly complains of the prevalent profanation of the Lord's day, and expresses his earnest desire that a tract may be written calculated to awaken the attention of all classes of the community to this growing evil. The American Tract Society have now in press a tract on the subject, entitled "Sabbath Occupations," (No. 116, pp. 8,) which they trust will meet the approbation of SENEX, and others who wish the day to be consecrated to the service of God. Should the tract be extensively circulated, and with a proper reliance on the Holy Spirit for his blessing, the committee hope it may be the means of much good.—Recorder and Telegraph.

## ADDRESS TO MOTHERS.

The American Tract Society have resolved without delay to insert in their series this excellent address, originally published by the Hartford Evangelical Tract Society. It will be No. 175, and contain eight pages. In doing this, it is grateful to the committee to comply with the request of several pious, intelligent Christian mothers, one of whom says, "The man who wrote that tract, will, I believe, at the day of judgment, be seen to have been the means of saving many souls by this one effort of his heart, and thoughts, and pen." Forty dollars will keep this tract in perpetual circulation.—Ibid.

## STEALING A BIBLE.

A gentleman of Boston, who formerly made a great number of voyages to Calcutta, was accustomed, during his different sojourns there, to employ, as far as practicable, the same set of servants. To each of them, with one exception, and that by mistake, he gave a Bible, and frequently explained to them the meaning of certain portions of its contents. The servant who was overlooked told his companions one day, that if the Captain did not give him a Bible, he was determined to steal one. By some means or other this conversation came to the gentleman's ears; but instead of punishing his servant for purposed theft, he at once gave him the desired volume, and told him, if he would study it faithfully, it would make him wise unto salvation. On one occasion, several years ago, he was explaining to them the parable of Matthew xiii. 31, 32, where the kingdom of heaven is likened to a grain of mustard seed, which a man took and sowed in his field. The kingdom of heaven, he told them, might be considered as meaning true Christianity. This is the grain of mustard seed. The missionaries are now planting it in India; and though it seems very small as yet, it will by and by become a great tree, and extend its branches over all the country. They listened with much attention, but the captain discerned no proof that his instructions had gained a sure place in their memories, till the very last voyage he made. One of them then came to him and said, "What you told us about the mustard seed is true. It has already taken root, and begun to spread its branches, and I believe it will yet overshadow the whole land."—Ibid.

Among the devices for doing good that find their way into the papers, there is one in a late number of the Oracle, the purport of which is, to erect a permanent fund for religious objects by putting money out at interest for the period of 100 years. One hundred dollars at compound interest for this period of time, would amount to the sum of \$33,957.89, the annual interest of which would be \$2,307.98, so says the writer of the article; and he adds, that the sum would be useful in supporting missionaries, building up vacant churches, &c. &c. Wherever this project can be carried into effect without neglecting important objects that require immediate attention, it may with much propriety be adopted; but we should be sorry to hear of a single instance, where present claims and duties are abandoned in favor of some two or three generations to come.—West. Rev.

## REVIVALS.

A letter from Rev. S. F. Snowden, of Sacketts Harbor, to the publishers of the Recorder, gives information of favorable religious appearances at that place, and adds, "you will rejoice to hear that seven from the Barracks, have made a profession of religion."

A revival is enjoyed at Camden, Oneida county, at the present time. Particulars may be expected in due season.

A revival has lately commenced at Geneva; and the one at Palmyra, we understand, continues to progress.

We lately noticed the existence of a revival in Hamilton college, and many of our readers are, doubtless, expecting to hear something more on the subject.

Revivals in colleges are necessarily liable to be of short duration, and the effects of them are too often of a transient nature. The one at Hamilton commenced but a short time previous to winter vacation. The work, though sudden and rapid, was still, and remarkably free from enthusiasm, and we trust, it was truly evangelical. We cannot speak confidently as to numbers; and since most of the students have also dispersed, it is impossible to anticipate what will be the state of things when they re-assemble. A few days will determine. Let us hope and pray for the best.—West. Rev.

## REVIVAL IN JAMESTOWN, N. Y.

Extract of a letter to the Editors, dated Jamestown, January 15, 1825.

"A revival of religion has commenced, and is now progressive at this place, being confined almost exclusively to the young. A considerable number have already expressed hope in the Saviour of sinners. The work appears to be the direct effect of the Holy Spirit, unassisted by human agency, and apparently without being 'sought unto.' Very interesting meetings are frequently held by the youthful converts and anxious persons, and are conducted in such a manner as would become much older scholars in the school of Christ.

For the encouragement of destitute churches it may be remarked, that though for the most part we have been in the like condition with ourselves, yet sermons have been read, and meetings conducted, every Sabbath, (when there was no preaching,) ever since the church in this place was formed; and it is remarkable that the sharers in this work are exclusively of such as have constantly attended these meetings."—Recorder and Telegraph.

## REVIVALS IN NEW YORK STATE.

Extract of a letter from a lady at Saratoga Springs, to a friend in Rochester, N. Y.

"Where true vital godliness flourishes, there is missionary spirit prevails. I hope you will strive to promote and aid all missionary efforts: for I am persuaded they will continue and increase, and that this good work will abound more and more. We have formed in this place a 'Maternal Association,' which promises very great usefulness. We meet once a week, open and close the meeting by prayer, and we spend the intervening time by reading such books as treat on the education of children, and converse on the best method of training them up in the fear and knowledge of God. The state of religion is interesting here. There is a great excitement, and a great degree of engagedness among Christians. Six were added to the church at the last communion. In Malta and Ballston there is a good work. God is doing wonders!"

What a blessed work is this! mothers seeking divine direction in the great and responsible business of

leading their children in the way to holiness and peace; who will go and do likewise? Have we not many mothers in our land, who will rejoice to embrace the first suggestion of such a blessed means of doing good?

An account from Ontario says:—

"More than two hundred souls have become the hopeful subjects of divine grace in Palmyra, Macedon, Manchester, Phelps, Lyons, and Ontario, since the late revival commenced. This is a powerful work; it is among old and young, but mostly among young people.—Many are ready to exclaim, what hath God wrought! The cry is yet from various parts, 'come over and help us.' There are large and attentive congregations in every part, who hear as for their lives."—Rel. Advocate.

## REVIVALS IN NEW JERSEY.

We learn from the Methodist Recorder that the Lord is graciously visiting several places in New Jersey with showers of divine blessings. In Morris county, a revival has commenced, which promises to be deep and extensive. In Trenton the gracious work is apparently increasing. A considerable number have recently attached themselves to the church, and numbers more are earnestly engaged in seeking salvation in the blood of Jesus. Salem circuit also has been favored with an extensive revival—about two hundred persons have been added to the Methodist church.

## FROM THE NEW YORK OBSERVER.

### TRACTS IN HAYTI.

Some time since the Religious Tract Society in New York, forwarded a quantity of Spanish and French tracts to the president of Hayti, on board one of the vessels despatched by the Emigration Society. The tracts were accompanied with a letter to his excellency. The following is a translation of the answer received by the society:

To the Corresponding Secretary of the Religious Tract Society in New York.

Sir,—The President has received your letter from New York, dated on the 9th of October last, and the tracts presented by your society, and instructs me to thank you for your kindness. His excellency, the President, whose soul accords with the sentiments of your society, has given orders for the tracts to be distributed in the schools, that the useful, moral, and religious truths which they contain, may be extensively diffused among the youth. His excellency will always be pleased to second the views of your respectable society, and, by his desire, I give you the assurance of his favorable regard.—With high consideration, &c. B. INGENAC.

## NEWS FROM THE SOUTH SEA ISLANDS.

From the Sheffield (Eng.) Advertiser.

It will gratify the public to learn that the Editor has just received letters from our townsman, Mr. George Bennett—the first dated Eimeo, January 26, 1824; the second from Huahine, May 17, 1824. The latter contains the following intelligence:

"We are now on our way to New South Wales, in the Endeavour brig, about 70 tons burthen, but only carrying 50 tons dead weight.—Our accommodations of course are very inferior, but this being the first and probably the only opportunity of leaving the island for a long time, we are desirous to avail ourselves of the gracious providence that sent her hither. We propose, by the way, to visit various islands by the South Sea of Tahiti, which have just now received the gospel, and have thrown away their idols. We hope, also, to touch at New Zealand, where we have been very kindly and cordially invited to visit the Church of England and the Methodist Missionary settlements.

The Coronation of the young king of Tahiti, Pomare III., took place in April last, and was made a solemn and festive religious occasion.—The king is only four years of age. His mother is at the head of the government during his minority. This is a singular circumstance, because his mother is living, and though necessarily a personage of great influence in public affairs, her sister, by the usage of the island, is virtually queen, or, as we should say, regent. The sisters live together, with the young king, in perfect harmony. The laws of the island since it became Christianized, were established and promulgated about four years ago; but as in the interval many things wanted settling, from the result of experience and unexpected circumstances, a Parliament—the first Parliament ever held in the south sea, met for the despatch of business, in February last. It consisted of all the families related to the kings of Tahiti and Eimeo, the governors of districts and provinces, and two persons chosen as representatives by the people at large of every district.—The session lasted nine days. Everything submitted to consideration was fully discussed, and unanimously passed by the whole body. Our friend says, "I wish you could have seen the earnestness and calm deliberation, and good breeding displayed in this assembly of Tahitians. They often differed much in their views, and frankly expressed their peculiar opinions, but they never quarrelled, and when any found that the general sentiment was in favor of a decision contrary to their own, after the matter had been fairly argued, they always yielded to the majority, and the votes were thus, without exception, unanimous.

Mr. Bennett mentions having visited several islands north-west of Tahiti, (as well as those on the south-west) had recently cast away their idols, and professed the worship of the true God. One of these, (Raiatea) has a population of about three thousand souls. These are a very ingenious, industrious race, and are exceedingly attached to their Christian teachers—three pious, intelligent native converts, belonging to the Christian Church at Eimeo. On the other two islands there are also native teachers from Tahiti and Raiatea.

We have also received a copy of a farewell letter, addressed to our friend Mr. Bennett, by the missionaries at Eimeo, on his final departure from the station.

By the same conveyance we have got a "Grammar of the Tahitian dialect of the Polynesian language, printed at the mission press in 1823"—a copy of the Tahitian Bible, and a collection of knowledge and science by means of those "despised and rejected" men who carry the gospel into the "dark places of the earth," which have hitherto been "the habitations of cruelty and wickedness."

## MEMOIR OF REV. JOSEPH WOLF.

Some weeks since we took notice of a very interesting work lately published, under the title of "Missionary Journal and Memoir of the Rev. Joseph Wolf, Missionary to the Jews." Written by himself. We are gratified to find that an edition of it, in duodecimo, has been published by Messrs. Bliss and White, of this city. Mr. Wolf, the author of this work, is one of the most extraordinary men of his age. He is a Jew, was born in Germany, in the year 1797, and was educated strictly according to the principles and practices of his nation. At the early age of seven, he began to entertain doubts of the religion of his fathers; and by a series of very singular and interesting events and circumstances, he became a thorough convert to Christianity. After qualifying himself for the duties of a missionary, in England, he was sent by the London Society for promoting Christianity among the Jews, to the Holy Land, by the way of Gibraltar, Malta, and Egypt, as a missionary to his countrymen.

This book contains a short, modest, unostentatious sketch of his life, and a journal of his labors as a missionary, to the beginning of the year 1823. We have rarely read a book with more interest or more gratification. The facts and events recorded in it, show Mr. Wolf to be a most extraordinary man—endued with qualities and talents peculiarly adapted to the pursuits in which he is engaged, accompanied by a degree of meekness and humility, of sincerity and fervor of piety, of boldness and perseverance in duty, not easily to be surpassed, and rarely to be equalled.

We recommend the work to all persons who feel interested in the benevolent institutions, and charitable exertions of the age. We have no doubt they will feel well-repaid for their trouble by a perusal of its contents.—New York Daily Advertiser.

## FROM THE CHRISTIAN MIRROR.

### ON PUBLISHING ACCOUNTS OF REVIVALS.

"The works of the Lord are great, sought out of all them that have pleasure therein." Pious people contemplate any works of God with delight; and more particularly the operations of his grace in the work of redemption. The conversion of souls from error and iniquity, the enlargement of the church, and the triumphs of Zion's king, cannot be matters of indifference to the friends of God. There is joy in heaven, and on earth too, over a person that repents and be-

comes a follower of the Lamb. Great then is the joy, when many are seen pressing into the kingdom: when they fly as a cloud, and as doves to their windows. With frequent occasions of this kind, the church at this period is favored, more than at any other time probably since the days of the apostles. It has also become much more common, to make such events extensively known; to publish to all sections of the church, and also to the world, what God has done for the enlargement of any particular branch. The world had long employed its periodical journals, to narrate political events and the desolations of war. The church has had her vehicles of intelligence but a short time, to tell the victories of the prince of peace. They have, however, now become numerous, and are extensively circulated. And among all the variety of articles which they contain, perhaps none are so acceptable, or read with so much avidity, as the accounts of revivals of religion. This facility of communication is a great favor to the church, and to the cause of religion. These accounts have often brought consolation and joy, as well as reproof and encouragement, to Christians; they have often been the occasion of exciting the attention of careless sinners. It is a privilege, however, which is liable to perversion, and should ever be exercised with prudence. In proportion to the good which may be effected by a correct and judicious statement, is the injury which may result from a false or improper account.

The great object of all publications of this kind should be, to give glory to God. Whatever we do, whether we eat or drink, whether we speak or write, this should be our principal aim. The most appropriate manner of effecting that object, is to give a simple narration of facts, without variation or exaggeration; so far as human minds can ascertain what facts are. The station of an editor is highly responsible and difficult, in regard to a selection from the various accounts which come within his notice; for it cannot be denied that there is a great variety in the accounts which are thrown upon the public, and with very different claims to credibility and acceptance. He is under strong temptations to meet the avidity of his readers, by a copious supply of these articles, without stopping to inquire into their intrinsic value. If he discriminates, selects some, and rejects others, he is liable to be accused of sectarianism, or some other improper bias. Therefore he is under strong inducements to publish articles which do not satisfy his sober judgment; and to establish a character for impartiality and candor, at the expense of truth and the interests of undefined religion. Too many have yielded to these inducements, and some revivals have been reported through the country, which would appear to judicious Christians, if they could observe them on the spot, scarcely to deserve that character.—We have long felt the difficulties of this subject, and long wished to make known our ideas of the course proper to be pursued. And having discussed different subjects relating to revivals, we now conclude the series by stating what we should desire, in regard to the publication of accounts.

As conductors of a public journal, we always wish to know the writer of an account. No person ought to present such an account for publication, without giving his name. It is a matter of too great importance, and too much influence on the eternal destinies of men, to be published on anonymous authority. We speak now of original communications for our own paper. In regard to selections from other papers, concerning revivals at a distance, we desire to have the same knowledge as far as it is practicable. And we extend the same rule, not only to accounts written purposely for the press, but to extracts of letters, or notices in any other mode. We would know who the author is; for we wish to judge of his competency to give such an account. We would know whether he has been an eye witness; or whether he has received his information through one, two, or more persons besides. If so, we would be made acquainted with their accuracy and veracity, and with the competency of the original reporter.—We would know the religious sentiments of the author. Let none of our readers be alarmed at this remark. We are not anxious to know whether he prays extempore, or with a liturgy before him; whether he baptizes by affusion, or immersion; whether he "keeps Easter on day," or another way, or no way. But we want to know his views of salvation, of conversion, of the evidence of a work of grace. It is obvious that his leading principles will have a vast influence on his opinion of the work, and of course on the account he may give of it. For instance, if a writer believes that conversion precedes conviction of sin, he will reckon all convicted sinners as converts; thus including many whom we should not reckon ourselves, believing as we do that many have had convictions and never submitted to the Saviour. Or if a writer makes no distinction between alarm and conviction; and believes that a sinner may be pardoned and received, on merely crying for mercy to save him from hell, without having godly sorrow, we should receive his account with great hesitation, as we believe no such thing.

We wish to know whether the writer of such an account is a judicious man. We mean, a man who can judge calmly and deliberately, and not from sudden impulses of feeling; who makes it a matter of conscience to declare the truth, without amplifying and exaggerating; who is content with relating what has actually transpired, without feigning the wonder of his hearers by narrating his anticipations. There are some persons, some Christians, whose natural temperament, inexperience, and hasty, rash manner of judging and speaking, disqualify them for giving a sober and credible account of a revival, especially if they have been in the midst of it. Their high-wrought statements, though not intentionally wrong, must be received with many abatements. The remark of an experienced minister, after his visit to the scene of a revival, was expressive and just. To a question which implied the raised expectation of the inquirer he replied, "Some persons will find a large number of Christians, where I cannot find one." And yet he was as willing to find real Christians, as any one who had been searching for them.

We think it important to know under what preaching the revival has occurred; whether it has been the clear, faithful, and searching doctrines of the Bible, or that incoherent, indiscriminating exhortation, which sometimes produces great apparent effects. Under some kinds of preaching, full of terror without light and instruction, and of encouragement, applied without discrimination, we should expect to witness much emotion, without a transforming efficacy. Such effects are often produced; and large numbers have been reckoned as converts; who have become, in a few months after, as much the servants of sin as before. Facts abundantly prove, that persons who are affected on the subject of religion, are liable to be moulded into the form of doctrine which they hear and believe. Where, therefore, we know the truth is faithfully dispensed, we may have greater confidence that reputed conversions are genuine, than where error is dispensed, or the gospel preached indistinctly.

Accounts of revivals should be written with great care. It is often injurious, to prepare them in an early period of the work, before opportunity has been given to prove its reality, and define its character. When it is ascertained that the Spirit is indeed present in his power, it may be proper to state the general fact. But the lapse of a few weeks at least should be allowed, before we begin to number the people that have been born again.—It is almost needless to mention, that accounts of revivals ought never to trumpet the fame of the writer, or of any agent whose labors may have been blessed; and that the attempt to exalt a party or denomination, and adduce the work of the Spirit as evidence that they are the favorites of heaven, are peculiarly misplaced and unbecoming.

The evils, that result from injudicious publications of this kind, are principally two. They give currency to erroneous ideas of the nature of a revival, and therefore extend fatal mistakes concerning experimental religion. And they have a very injurious effect upon the minds of unconverted men, who have opportunity

to ascertain the facts of the case. Persons hear of scores or hundreds in a place. Perhaps it is in their own town, or in the vicinity. They know that the count was highly colored, or exaggerated; or in a few months they see but a few out of all that number, or they find any evidence of piety. What must they think of the prudence, or judgment, or even veracity, of Christians? What ideas will they form of the new world's impressions on their minds, and induce them to make from the wrath to come?

On these principles we act in conducting the Mirror. Of particular revivals, in distant parts of the country, we of course can judge but imperfectly. If we necessarily depend on other journals for these accounts, we would generally be understood as not being answerable for the correctness of what we copy. We form the best opinion we can, from the character of the journal, from the known sentiments and practices of the denomination, from the facts narrated, and from the manner and spirit of the narrator. In general, we rejoice, wherever they occur, and in whatever communion. Even where we see things which we cannot approve; yet if Christ is preached, and sinners are indeed converted to God, therein do we rejoice, yea, and we will rejoice.

"ON EARTH PEACE—GOOD WILL TOWARD MEN."



WEDNESDAY, FEBRUARY 9, 1825.

## HOWARD BENEVOLENT SOCIETY.

While we feel a lively interest in the melioration of the condition of our fellow men abroad, we would, and we are persuaded our readers would not forget, that "the poor we have always with us, and whenever we will we may do them good." Notwithstanding the exertions of the numerous institutions of this city for the relief of the distressed, it is a melancholy fact, that many of our worthy citizens, who have once seen better days, are now, through unforeseen misadventure, and the want of sufficient fuel, food, and raiment. All who feel disposed to assist in smoothing the way for care, and causing the widow's heart to leap for joy, will have an opportunity to cast in their mite, at the anniversary of the Howard Benevolent Society, which will be celebrated this evening, at the Old South Church; on which occasion a sermon will be delivered by the Rev. HENRY WARD, Junr. We give the following extracts from the last annual report of the Society:

Aware of the responsibility attached to the trust reposed in them, your committee have endeavored to distribute your charity among the sick and needy with a single eye to their temporal and spiritual welfare, and in strict accordance with the rules of the Society. Their meetings have been frequent, more especially during the inclement season of the year, and each member is obliged to give an exact account of the meetings of every case in which he has granted, proposes to grant relief, attempts at imposition are generally discovered and avoided.

Although the annual subscription of members add interest on the permanent fund amount together to the sum of \$900 only, yet, in consequence of liberal donations from several of our benevolent citizens, your committee have been enabled to expend during the last twelve months the sum of \$2045. In more than one half of the cases to which relief has been extended, and which in 31 instances have terminated in death, sickness was the immediate cause of distress and want.

Your committee are fully aware of the importance of contributing to the relief of the poor and destitute in that way which is least likely to offend any important; and they have taken every occasion to make it known, that the object of this society is not to assist in maintaining the poor, but simply to aid in relieving casual sickness and distress. They have not failed, in the course of their frequent visits, to set forth the advantages and importance of industry, temperance and prudence; nor have they neglected to improve upon the minds of those whom they have visited, by serious and affectionate advice, the necessity of living sober, righteous and godly lives.

Many cases of extreme suffering and want have occurred, in which your committee have not been able, in consequence of their circumscribed means, to grant so much aid as in their judgment was needed and deemed expedient; but they trust that a kind and benevolent public will suffer this useful society to be long in want of the means of doing all the good in their power, among the distressed and deserving poor of this community.

"To do good and to distribute, forget not, for with such sacrifices God is well pleased."

Blessed is the man who provideth for the sick and needy; the Lord shall deliver him in the time of trouble."

[COMMUNICATED.]

Mr. RADER,

If there exists any good reason for the prevalent neglect of reading the Scriptures as a part of divine service, I should like to see that reason stated in your paper. But should no reason exist, I should be highly pleased with seeing what a portion of the "Holy Writings" should be read as a part of divine worship every Sabbath.

These suggestions are certainly worthy of serious consideration. We are not aware that the neglect spoken of is a prevalent one: at least we hope it is not, in our congregations. If, however, it really exists, it is time that efficient measures were adopted to remedy the evil. The public reading of the Scriptures must be acknowledged to be highly important by all who consider their nature and tendency. They are a declaration of the mind and will of God, and are designed to raise fallen man from the depths of ignorance, unbelief and sin, into which he has unapprehensively himself, to the possession and enjoyment of that knowledge, faith and holiness, which reunites him to God, and prepares the soul for an eternal state of blessedness.

To prove the propriety of reading the word of God, as a part of public worship, we have positive proofs in both the Old and New Testament, as well as the example of the Jewish Church, and the practice of our Lord and his apostles. No sooner did God come among a people of his word to be written, than he commanded that it should be publicly read, in the presence of all the people, to the intent, as expressed in Deut. xxxii. 45, that they might hear, and learn, and fear the Lord their God, and observe to do all the words of the Law. It was necessary that they should be acquainted with that system of divine government, by which their conduct was to be regulated; and lest, through carelessness and inattention, they should forget its claims, God was pleased to ordain, that there should be a solemn reading of the law, by persons duly appointed for that purpose; and it was describing an alarming state of ignorance and wretchedness, when they were represented as being destitute of a "teaching priest, and without law." When through the prevalence of idol-

atry, or in consequence of their subjugation by their enemies, these privileges were neglected or lost, it was accounted a famine of the word, more to be dreaded than a want of the common necessities of life. Afterwards, when synagogues were erected where the people might assemble every Sabbath for the worship of God, the greatest part of the services consisted in reading the holy writings. Accordingly we find our Saviour in the beginning of his public ministry, going into a synagogue at Nazareth, on the Sabbath day, and reading in the Jewish Scriptures; and this, we are told, was his custom. The Apostle Paul, in pointing out to Timothy the duties of a good and faithful minister, particularly mentions reading. And that he does not intend private reading only, is evident from the fact that he connects it with other public duties, such as exhortation and doctrine. This will appear still more plain, when we consider that it was customary in their synagogue worship, first to read the law and the prophets, and afterwards to deliver an exhortation, founded on what had been read. Therefore, when we consider the nature and design of the "sacred oracles"—the precepts they contain, together with the example of "holy men of old," sanctioned by the practice of our Lord himself, we shall be led to the inevitable conclusion, that there is not only no good reason why the Scriptures should not be publicly read; but that there are many reasons in favor of it. Should there be any arguments deemed inconclusive, there is another, which, in the opinion of the writer, is irresistible; and that is the fact that many who attend on the public worship of God, either for want of ability, or inclination, never read his word. The Bible, if they have it, is laid upon the shelf, a silent and unobtrusive monitor, and is never permitted to speak to them the words of eternal life. And though others, with better advantages, and a better taste, through patience and comfort of the Scriptures have hope, the precepts of Christianity never teach them to walk unrightly before God and man, because they never study them.—their path to the invisible state is dark and cheerless Egyptian night. Shall they not be made to hear in the house of God, what they cannot or will not read at home? How can it be known, that they will not be induced, by hearing the word read in public, to commence the perusal of it at their own fire sides? At all events, if the Scriptures are read in their hearing, they cannot remain entirely ignorant of the great and interesting truths which they teach. Let the reader determine the matter for himself.

## REVIVAL IN MURFREESBOROUGH, N. C.

The following is an extract of a letter from the Rev. William M'Kenney, to the Rev. E. Hyde, Presiding Elder of the Boston District, dated Norfolk, Va. Dec. 29, 1824. Though it was not intended for







